Chapter 12

श्रीदेव्युवाच
śrīdevyuvāca
The Goddess said:

- 1 -

प्रातरुत्थाय शिरसि संस्मरेत् पद्ममुज्ज्वलम् ।
कर्पूराभं स्मरेत् तत्र श्रीगुरुं निजरूपिणम् ॥
prātarutthāya śirasi saṃsmaret padmamujjvalam |
karpūrābhaṃ smaret tatra śrīguruṃ nijarūpiṇam ||
Rise in the early morning and remember the shining lotus in the head. Remember it as the color of camphor (radiant white), and there, the Respected Guru is in his own form.

- 2 -

सुप्रसन्नं लसद्भूषाभूषितं शक्तिसंयुतम् ।
नमस्कृत्य ततो देवीं कुण्डलीं संस्मरेद्बुधः ॥
suprasannaṃ lasadbhūṣābhūṣitaṃ śaktisaṃyutam |
namaskṛtya tato devīṃ kuṇḍalīṃ saṃsmaredbudhaḥ ||
He appears very content, with shining ornaments, along with his consort śakti. The knowledgeable one will bow down to them, and then remember the Goddess Kuṇḍalī (Kuṇḍaliṇī).

- 3 -

प्रकाशमानां प्रथमे प्रयाणे प्रतिप्रयाणेऽप्यमृतायमानाम् ।
अन्तःपदव्यामनुसञ्चरन्तीमानन्दरूपामबलां प्रपद्ये ॥
prakāśamānāṃ prathame prayāṇe
pratiprayāṇe-pyamṛtāyamānām |
antaḥpadavyāmanusañcarantīm-
ānandarūpāmabalāṃ prapadye ||

I bow down to that foremost illumination, who continually journeys up and returns, uniting in the nectar of thought. The spaces She moves between are measured, as She searches for the form and strength of bliss.

- 4 -

ध्यात्वैवं तच्छिखामध्ये सच्चिदानन्दरूपिणीम् ।
मां ध्यायेदथ शौचादिक्रियाः सर्वाः समापयेत् ॥

dhyātvaivaṃ tacchikhāmadhye saccidānandarūpiṇīm |
māṃ dhyāyedatha śaucādikriyāḥ sarvāḥ samāpayet ||

After meditating upon Me as the form of Truth, Consciousness, and Bliss at the summit, he should then complete all the activities of personal hygiene.

- 5 -

अग्निहोत्रं ततो हुत्वा मत्प्रीत्यर्थं द्विजोत्तमः ।
होमान्ते स्वासने स्थित्वा पूजासङ्कल्पमाचरेत् ॥

agnihotraṃ tato hutvā matprītyarthaṃ dvijottamaḥ |
homānte svāsane sthitvā pūjāsaṅkalpamācaret ||

Agnihotra (sacred fire ceremony) and offerings should be performed for the purpose of My pleasure by the excellent twice-born. At the end of the fire ceremony, established on his own special seat for worship, he should make the statement of a vow of firm determination to complete worship.

- 6 -

भूतशुद्धिं पुरा कृत्वा मातृकान्यासमेव च ।
हृल्लेखामातृकान्यासं नित्यमेव समाचरेत् ॥

bhūtaśuddhiṃ purā kṛtvā mātṛkānyāsameva ca |
hṛllekhāmātṛkānyāsaṃ nityameva samācaret ||

Always perform bhūtaśuddhi (purification of the elements), and the Mātṛkānyāsa (establishment of the bīja mantras within), and then the Hṛllekhā Mātṛkānyāsa (with the addition

of the Māyā bīja, Hrīṃ).

- 7 -

मूलाधारे हकारं च हृदये च रकारकम् ।
भ्रूमध्ये तद्वदीकारं हीङ्कारं मस्तके न्यसेत् ॥

mūlādhāre hakāraṃ ca hṛdaye ca rakārakam |
bhrūmadhye tadvadīkāraṃ hrīṅkāraṃ mastake nyaset ||

In the Mūlādhāra establish the letter Ha; in the heart, the letter Ra; between the two eyebrows say the letter ī; and the entire mantra Hrīṃ on the top of the head.

- 8 -

तत्तन्मन्त्रोदितानन्यान् न्यासान् सर्वान् समाचरेत् ।
कल्पयेत् स्वात्मनो देहे पीठं धर्मादिभिः पुनः ॥

tattanmantroditānanyān nyāsān sarvān samācaret |
kalpayet svātmano dehe pīṭhaṃ dharmādibhiḥ punaḥ ||

Then he should establish the tanmatras within the body, and complete all other nyāsas as well. Again, think of your own soul in the body as the pītha (place for worship) of Dharma and various qualities: (dharma, the Ideal of Perfection; jñāna, Wisdom; vairāgya, Detachment; aiśvarya, the Imperishable Qualities; adharma, Disharmony; ajñāna, Ignorance; avairāgya, Attachment; anaiśvarya, the Transient).

- 9 -

ततो ध्यायेन्महादेवीं प्राणायमैर्विजृम्भिते ।
हृदम्भोजे मम स्थाने पञ्चप्रेतासने बुधः ॥

tato dhyāyenmahādevīṃ prāṇāyamairvijṛmbhite |
hṛdambhoje mama sthāne pañcapretāsane budhaḥ ||

Then he should meditate upon the Great Goddess while expanding the Prāṇāyāma. In My place in the lotus of the heart, the knowledgeable one will establish five seats for disembodied spirits.

- 10 -

ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
एते पञ्चमहाप्रेताः पादमूले मम स्थिताः ॥

brahmā viṣṇuśca rudraśca īśvaraśca sadāśivaḥ |
ete pañcamahāpretāḥ pādamūle mama sthitāḥ ||

Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva: these are the five great disembodied spirits, who are situated at the base of My feet.

- 11 -

पञ्चभूतात्मका ह्येते पञ्चावस्थात्मका अपि ।
अहं त्वव्यक्तचिद्रूपा तदतीताऽस्मि सर्वथा ॥

pañcabhūtātmakā hyete pañcāvasthātmakā api |
ahaṃ tvavyaktacidrūpā tadatītā-smi sarvathā ||

They are the Soul of the five great elements (earth, water, fire, air, and ether), as well as the five states of consciousness (Jagrat, waking; Svapna, dreaming; Suṣūpti, deep dreamless sleep; Turīya, pure consciousness; Atītarūpa, beyond form). I am the indivisible form of Consciousness, therefore, I am beyond the Total (of all five).

- 12 -

ततो विष्टरतां याताः शक्तितन्त्रेषु सर्वदा ।
ध्यात्वैवं मानसैर्भोगैः पूजयेन्मां जपेदपि ॥

tato viṣṭaratāṃ yātāḥ śaktitantreṣu sarvadā |
dhyātvaivaṃ mānasairbhogaiḥ pūjayenmāṃ japedapi ||

Then situated upon his seat, he should continually meditate upon the energy in the tantra. With a mind filled with the enjoyment of My worship, he should make japa.

- 13 -

जपं समर्प्य श्रीदेव्यै ततोऽर्घ्यस्थापनं चरेत् ।
पात्रासादनकं कृत्वा गुरून् नत्वा ततः परम् ॥

japaṃ samarpya śrīdevyai tato-rghyasthāpanaṃ caret |
pātrāsādanakaṃ kṛtvā gurūn natvā tataḥ param ||

After he has completed japa, he should then offer the Arghya (an object connoting devotion prepared from a large red flower, durvā grass, rice, sessame, leaf of tulasī, and other auspicious ingredients, placed in a red cloth and tied together like a small bouquet). Set down the container while saying the mantra from your Guru, then bow down to the Supreme Guru.

- 14 -

जलेन तेन मनुना चास्त्रमन्त्रेण देशिकः ।
दिग्बन्धं च पुरा कृत्वा गुरून् नत्वा ततः परम् ॥

jalena tena manunā cāstramantreṇa deśikaḥ |
digbandhaṃ ca purā kṛtvā gurūn natvā tataḥ param ||

Sprinkle it with water while thinking the weapon mantra (Phaṭ). Perform Digbandhaṃ (closing all the directions), then bow down to the Supreme Guru.

- 15 -

तदनुज्ञां समादाय बाह्यपीठे ततः परम् ।
हृदिस्थां भावितां मूर्तिं मम दिव्यां मनोहराम् ॥

tadanujñāṃ samādāya bāhyapīṭhe tataḥ param |
hṛdisthāṃ bhāvitāṃ mūrtiṃ mama divyāṃ manoharāṃ ||

Taking his permission, meditate upon the superior external place of worship. Then, with an attitude of intuition, contemplate My divine beautiful image situated in the heart.

- 16 -

आवाहयेत् ततः पीठे प्राणस्थापनविद्यया ।
आसनावाहने चार्घ्यं पाद्याद्याचमनं तथा ॥

āvāhayet tataḥ pīṭhe prāṇasthāpanavidyayā I
āsanāvāhane cārghyaṃ pādyādyācamanaṃ tathā II

Make invitation to the place of worship, and establish the life force with knowledge. Invite (the Goddess) to be seated and offer water for washing the feet and hands and mouth, and various other articles,

- 17 -

स्नानं वासोद्वयं चैव भूषणनि च सर्वशः ।
गन्धपुष्पं यथायोग्यं दत्त्वा देव्यै स्वभक्तितः ॥

snānaṃ vāsodvayaṃ caiva bhūṣaṇani ca sarvaśaḥ I
gandhapuṣpaṃ yathāyogyaṃ dattvā devyai svabhaktitaḥ II

water for a bath, a pair of clothes, various ornaments, scented flowers, and give to the Goddess whatever is suitable with all devotion.

- 18 -

यन्त्रस्थानामावृतीनां पूजनं सम्यगाचरेत् ।
प्रतिवारमशक्तानां शुक्रवारे नियम्यते ॥

yantrasthānāmāvṛtīnāṃ pūjanaṃ samyagācaret I
prativāramaśaktānāṃ śukravāre niyamyate II

He should worship the deities surrounding the Yantra according to right understanding. If one be unable to perform this every day, then follow this discipline on Fridays.

- 19 -

मूलदेवीप्रभारूपाः स्मर्तव्या अङ्गदेवताः ।
तत्प्रभापटलव्याप्तं त्रैलोक्यं च विचिन्तयेत् ॥

mūladevīprabhārūpāḥ smartavyā aṅgadevatāḥ I
tatprabhāpaṭalavyāptaṃ trailokyaṃ ca vicintayet II

The primary Goddess is the form of illumination, and then the deities of Her entourage are to be remembered. Think that Her illumination extends throughout the three worlds to the lowest reaches of the nether world (paṭala).

- 20 -

पुनरावृत्तिसहितां मूलदेवीं च पूजयेत् ।
गन्धादिभिः सुगन्धैस्तु तथा पुष्पैः सुवासितैः ॥

punarāvṛttisahitāṃ mūladevīṃ ca pūjayet I
gandhādibhiḥ sugandhaistu tathā puṣpaiḥ suvāsitaiḥ II

Again, when the deities of Her entourage are united, worship the principal Goddess with scents, etc., excellent scented flowers and perfumes,

- 21 -

नैवेद्यैस्तर्पणैश्चैव ताम्बूलैर्दक्षिणादिभिः ।
तोषयेन्मां त्वत्कृतेन नाम्नां साहस्रकेण च ॥

naivedyaistarpaṇaiścaiva tāmbūlairdakṣiṇādibhiḥ I
toṣayenmāṃ tvatkṛtena nāmnāṃ sāhasrakeṇa ca II

food offerings, and tarpaṇa (a special offering of respect to the departed), betel nuts, and money (or other objects of value); he should please Me by reciting a thousand names,

- 22 -

कवचेन च सूक्तेनाऽहं रूद्रेभिरिति प्रभो ।
देव्यथर्वशिरोमन्त्रैर्हृल्लेखोपनिषद्भवैः ॥

kavacena ca sūktenā-haṃ rūdrebhiriti prabho I
devyatharvaśiromantrairhṛllekhopaniṣadbhavaiḥ II

a Kavaca (Armor of mantras, there is one for each major deity), and the Devī Sūkta (Hymn of the Goddess from Ṛg Veda) which begins Ahaṃ Rūdrebhiḥ and the

Devyatharvaśiro mantras, which are known as the Hṛllekhā or Hrīṃ Upaniṣad.

- 23 -

महाविद्यामहामन्त्रैस्तोषयेन्मां मुहुर्मुहुः ।
क्षमापयेज्जगद्धात्रीं प्रेमार्द्रहृदयो नरः ॥

mahāvidyāmahāmantraistoṣayenmāṃ muhurmuhuḥ I
kṣamāpayejjagaddhātrīṃ premārdrahṛdayo naraḥ II

With the great knowledge of the great mantras, please Me again and again. Humans should ask for forgiveness from the Divine Mother of the world with hearts overflowing with Love.

- 24 -

पुलकाङ्कितसर्वाङ्गैर्बाष्परुद्धाक्षिनिःस्वनः ।
नृत्यगीतादिघोषेण तोषयेन्मां मुहुर्मुहुः ॥

pulakāṅkitasarvāṅgairbāṣparuddhākṣiniḥsvanaḥ I
nṛtyagītādighoṣeṇa toṣayenmāṃ muhurmuhuḥ II

On every limb the hairs will stand, while tears of love will flow. Dancing and singing loudly, please Me again and again.

- 25 -

वेदपारायणैश्चैव पुराणैः सकलैरपि ।
प्रतिपाद्या यतोऽहं वै यस्मात् तैस्तोषयेच्च माम् ॥

vedapārāyaṇaiścaiva purāṇaiḥ sakalairapi I
pratipādyā yato-haṃ vai yasmāt taistoṣayecca mām II

The continuous recitation of the Vedas or Purāṇas bring nourishment to all. I am present in every chapter, therefore, that (recitation) pleases Me.

- 26 -

निजं सर्वस्वमपि मे सदेहं नित्यशोऽर्पयेत् ।
नित्यहोमं ततः कुर्याद् ब्राह्मणांश्च सुवासिनीः ॥

nijaṃ sarvasvamapi me sadehaṃ nityaśo-rpayet I
nityahomaṃ tataḥ kuryād brāhmaṇāṃśca suvāsinīḥ II

Everything that one has, even his own body, should always be offered to Me. The eternal fire ceremony should be performed, and those versed in the Wisdom of our heritage (Brāhmins), offered excellent clothes.

- 27 -

बटुकान् पामरानन्यान् देवीबुद्ध्या तु भोजयेत् ।
नत्वा पुनः स्वहृदये व्युत्क्रमेण विसर्जयेत् ॥

baṭukān pāmarānanyān devībuddhyā tu bhojayet I
natvā punaḥ svahṛdaye vyutkrameṇa visarjayet II

Young boys, the lepers, and others who are wretched, should be fed by the one knowledgeable of the Goddess. Bow down again from his own heart, and then allow Her to go away by making visarjaṇa (returning the deity into the unmanifest).

- 28 -

सर्वं हृल्लेखया कुर्यात् पूजनं मम सुव्रत ।
हृल्लेखा सर्वमन्त्राणां नायिका परमा स्मृता ॥

sarvaṃ hṛllekhayā kuryāt pūjanaṃ mama suvrata I
hṛllekhā sarvamantrāṇāṃ nāyikā paramā smṛtā II

All My worship can be performed with the Hrīṃ bīja mantra, oh One of Excellent Vows. Of all the mantras Hrīṃ bīja is remembered as the supreme leader.

- 29 -

हृल्लेखादर्पणे नित्यमहं तत्प्रतिबिम्बिता ।
तस्माद् हृल्लेखया दत्तं सर्वमन्त्रैः समर्पितम् ॥

hṛllekhādarpaṇe nityamahaṃ tatpratibimbitā I
tasmād hṛllekhayā dattaṃ sarvamantraiḥ samarpitam II

Hrīṃ bīja mantra is an eternal mirror of Me, thus capable of every reflection. Therefore, that which is given with Hrīṃ

bīja, is offered with every mantra.

- 30 -

गुरुं सम्पूज्य भूषाद्यैः कृतकृत्यत्वमावहेत् ।
य एवं पूजयेद्देवीं श्रीमद्भुवनसुन्दरीम् ॥

guruṃ sampūjya bhūṣādyaiḥ kṛtakṛtyatvamāvahet |
ya evaṃ pūjayeddevīṃ śrīmadbhuvanasundarīm ||

The Guru should be worshipped with ornaments, (understanding that through him) you have invited the effects of all good actions. Whoever worships the Goddess in this way, the Respected Beautiful One of Existence,

- 31 -

न तस्य दुर्लभं किञ्चित् कदाचित् क्वचिदस्ति हि ।
देहान्ते तु मणिद्वीपं मम यात्येव सर्वथा ॥

na tasya durlabhaṃ kiñcit kadācit kvacidasti hi |
dehānte tu maṇidvīpaṃ mama yātyeva sarvathā ||

nothing remains difficult to him, and nothing ever will. At the end of his earthly body he comes to My Maṇidvīpa (Island of Jewels), to return to the Total.

- 32 -

ज्ञेयो देवीस्वरूपोऽसौ देवा नित्यं नमन्ति तम् ।
इति ते कथितं राजन् महादेव्याः प्रपूजनम् ॥

jñeyo devīsvarūpo-sau devā nityaṃ namanti tam |
iti te kathitaṃ rājan mahādevyāḥ prapūjanam ||

With the Wisdom of the intrinsic nature of the Goddess, the Gods eternally bow down to him. This is the explanation, oh King, of the worship of the Great Goddess.

- 33 -

विमृश्यैतदशेषेणाप्यधिकारानुरूपतः ।
कुरु मे पूजनं तेन कृतार्थस्त्वं भविष्यसि ॥

vimṛśyaitadaśeṣeṇāpyadhikārānurūpataḥ |
kuru me pūjanaṃ tena kṛtārthastvaṃ bhaviṣyasi ||

Consider the unlimited possibilities in accordance with your capacity. Make worship to Me in this way, and you will attain your goal.

- 34 -

इदं तु गीताशास्त्रं मे नाऽशिष्याय वदेत् क्वचित् ।
नाऽभक्ताय प्रदातव्यं न धूर्ताय च दुर्हृदे ॥

idaṃ tu gītāśāstraṃ me nā-śiṣyāya vadet kvacit |
nā-bhaktāya pradātavyaṃ na dhūrtāya ca durhṛde ||

This Gītā Scripture of Mine, do not ever tell to someone who is not a disciple. Nor is it to be imparted to one who is void of devotion, filled with deceit, nor to him who maintains evil in his heart.

- 35 -

एतत् प्रकाशनं मातुरुद्घाटनमुरोजयोः ।
तस्मादवश्यं यत्नेन गोपनीयमिदं सदा ॥

etat prakāśanaṃ māturudghāṭanamurojayoḥ |
tasmādavaśyaṃ yatnena gopanīyamidaṃ sadā ||

The exposition of this (Gītā) is like raising the cover from the breast of Mother. Therefore, certainly take great care to always (protect) this secret.

- 36 -

देयं भक्ताय शिष्याय ज्येष्ठपुत्राय चैव हि ।
सुशीलाय सुवेषाय देवीभक्तियुताय च ॥

deyaṃ bhaktāya śiṣyāya jyeṣṭhaputrāya caiva hi |
suśīlāya suveṣāya devībhaktiyutāya ca ||

It should be given to a devotee, a disciple, the oldest son, one who is dependable, of good character and filled with devotion to the Goddess.

- 37 -

श्राद्धकाले पठेदेतद् ब्राह्मणानां समीपतः ।
तृप्तास्तत्पितरः सर्वे प्रयान्ति परमं पदम् ॥

śrāddhakāle paṭhedetad brāhmaṇānāṃ samīpataḥ |
tṛptāstatpitaraḥ sarve prayānti paramaṃ padam ||

At the time of Memorial Services for the departed, if it is read before an assembly of Brahmins, all the ancestors will be pleased and will attain the highest place.

व्यास उवाच

vyāsa uvāca

Vyāsa said:

- 38 -

इत्युक्त्वा सा भगवती तत्रैवाऽन्तरधीयत ।
देवाश्च मुदिताः सर्वे देवीदर्शनतोऽभवन् ॥

ityuktvā sā bhagavatī tatraivā-ntaradhīyata |
devāśca muditāḥ sarve devīdarśanato-bhavan ||

This is what was spoken by Bhagavatī (the Supreme Spirit of all Parts) there, and this must be reflected upon within. The Gods were completely delighted to have had the vision of the Goddess.

- 39 -

ततो हिमालये जज्ञे देवी हैमवती तु सा ।
या गौरीति प्रसिद्धाऽऽसीद्दत्ता सा शङ्कराय च ॥

tato himālaye jajñe devī haimavatī tu sā |
yā gaurīti prasiddhā--sīddattā sā śaṅkarāya ca ||

Then from the seed of Himālaya, the Goddess Haimavatī (She Who Comes from Himālaya) manifested. She was known as Gaurī (She Who Is Rays of Light), and She was given in

union with Śaṅkara (Śiva).

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ततः स्कन्दः समुद्भूतस्तारकस्तेन घातितः ।
समुद्रमन्थने पूर्वं रत्नान्यासुर्नराधिप ॥

tataḥ skandaḥ samudbhūtastārakastena ghātitaḥ |
samudramanthane pūrvaṃ ratnānyāsurnarādhipa ||

Then Skanda (Kartikeya) was born, and by him Tāraka was killed. Long ago, at the time when the ocean was churned by beings of the spiritual world (Gods and demons) as well as the kings of men, many gems and other things came forth.

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तत्र देवैः स्तुता देवी लक्ष्मीप्राप्त्यर्थमादरात् ।
तेषामनुग्रहार्थाय निर्गता तु रमा ततः ॥

tatra devaiḥ stutā devī lakṣmīprāptyarthamādarāt |
teṣāmanugrahārthāya nirgatā tu ramā tataḥ ||

Then hymns were chanted by the Gods to the Goddess for the purpose of inviting Lakṣmī. As a kindness to them, Ramā (Lakṣmī) came out from the sea.

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वैकुण्ठाय सुरैर्दत्ता तेन तस्य शमोऽभवत् ।
इति ते कथितं राजन् देवीमाहात्म्यमुत्तमम् ॥

vaikuṇṭhāya surairdattā tena tasya śamo-bhavat |
iti te kathitaṃ rājan devīmāhātmyamuttamam ||

The Gods gave Her to the Resident of Vaikuṇṭha (Viṣṇu), and he became at peace. This is the explanation, oh King, of the excellent Greatness of the Goddess,

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गौरी-लक्ष्म्योः समुत्पत्तिविषयं सर्वकामदम् ।
न वाच्यं त्वेतदन्यस्मै रहस्यं कथितं यतः ॥

gaurī-lakṣmyoḥ samutpattiviṣayaṃ sarvakāmadam |
na vācyaṃ tvetadanyasmai rahasyaṃ kathitaṃ yataḥ ||

and of the birth of Gaurī and Lakṣmī. Who gives attention to this (explanation) will attain fulfillment of all desires. Do not speak this to others (indiscriminately); the secret of this explanation should be controlled.

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गीता रहस्यभूतेयं गोपनीया प्रयत्नतः ।
सर्वमुक्तं समासेन यत्पृष्टं तत् त्वयाऽनघ ॥

gītā rahasyabhūteyaṃ gopanīyā prayatnataḥ |
sarvamuktaṃ samāsena yatpṛṣṭaṃ tat tvayā-nagha ||

This Gītā is the secret of existence, so be careful to maintain its secrecy. By means of it, all liberation (or realization) is attained, and who stands forth prominently in (support of this teaching) becomes free from all fault.

पवित्रं पवनं दिव्यं किं भूयः श्रोतुमिच्छसि ॥

pavitraṃ pavanaṃ divyaṃ kiṃ bhūyaḥ śrotumicchasi ||

It is pure like a divine wind. Tell what more do you wish to hear?

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